

Jesus Is God



Thrust Statement: Jesus is eternally God.

Scripture Reading: John 1:1-2

John begins his Gospel with the identity of Jesus Christ of Nazareth. He informs his readers that Jesus is God. For John, Jesus is not merely a concept of Deity, but He is the only and full concept of Deity. From the beginning to the end of John's Gospel, he asserts that Jesus is God. One of the greatest questions that everyone must face is: Who is He? The next question that everyone must come to grips with is: What do you think of Jesus Christ? This is one of the most important inquiries that anyone will ever face. Is He God or is He not? What is your answer? One's eternal destiny depends upon one's reply. If Jesus is only a man, then you may forget Him. On the other hand, if He is God as He claims, then one must surrender his/her life to Him and serve Him faithfully.

The Gospel of John is different, in one respect, from the other Gospels. For instance, Matthew portrays Jesus as the Jewish Messiah. But Mark reveals Jesus as God's servant. Then Luke deals with the humanity of Jesus. On the other hand, John focuses more on the Deity of Jesus. Having said this, this does not mean that the other Gospel narrators do not emphasize the Deity of Christ. As one peruses the other three Gospels—Matthew, Mark, and Luke—one also discovers the Deity of Christ set forth with a great deal of clarity. Matthew, for instance, discloses the voice that came from heaven, following Christ's baptism, which reveals the unique nature of Jesus: "And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased'" ([Matthew 3:17](#)).^[1] Shortly before Christ's final trip to Jerusalem, He inquired of His disciples as to what the people were saying about Him: "Who do people say the Son of Man is?" ([16:3](#)). Some identified the Son of Man as John the Baptist, Elijah, Jeremiah, or one of the prophets ([16:14](#)). But Jesus was not satisfied with this; He wanted to know what His disciples thought. It was at this point that Peter exclaims: "You are the Christ, the Son of the Living God" ([16:16](#)).

Again Matthew zeroes in on the Deity of Christ following this confession by Peter. For example, six days later, following Jesus' question about His identity, on the Mount of Transfiguration, Matthew reveals another scene of that startling voice from heaven, which describes the unique relationship between the Father and the Son: "While he (Peter) was still speaking, a bright cloud enveloped them, and a voice from the cloud said, 'This is my Son, whom I love; with him I am well pleased. Listen to him!'" (17:5). As Matthew closes his account of the earthly ministry of Jesus, he gives the testimony of the centurion and his cohorts that were with him guarding Jesus: "Surely he was the Son of God!" (27:54).

Who is Jesus of Nazareth? If you have not answered this question, then the Gospel of John is for you. This Gospel is written with you in mind. It is written for those who do not yet believe that Jesus is God. This book is written to lead men to the conclusion that Jesus is God in order that they may have eternal life. Listen to John as he explains his reason for writing:

Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. ³¹ But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name (John 20:30-31).

John only confirms what the other Gospel writers reveal. Luke informs Theophilus that this One that is called Jesus is the One that the angels of God heralded to the Bethlehem shepherds (Luke 2:1-12). At this revelation to the Shepherds, Luke also informs his readers that

Suddenly a great company of the heavenly host appeared with the angel, praising God and saying, ¹⁴ "Glory to God in the highest, and on earth peace to men on whom his favor rests" (2:13-14).

Yes, this is the One who walked this earth for thirty-three years. This is the One who was crucified at Calvary; this is the One who rose in triumph from the grave; this is the One who visited His disciples over a period of forty days following His resurrection, and this is the One who was declared the Lord of Glory. The evidence is overwhelming as to whom Jesus of Nazareth is. The evidence from John is so overpowering that one cannot deny, with honesty, that Jesus is God. Even one of His own disciples, Thomas, when confronted with unquestionable confirmation, had to exclaim: "My Lord and my God!" (John 20:28).

JOHN'S USE OF THE IMPERFECT TENSE

As one returns to the beginning of John's Gospel, John equates Jesus with God. John begins with the affirmation: "In the beginning was (ἦν, hn) the Word, and the Word was (ἦν, hn) with God, and the Word was (ἦν, hn) God. ² He was (ἦν, hn) with God in the beginning" (1:1-2). For John there was never a time that the "Word" did not exist. By the use of the imperfect tense verb, John expresses a continuous state, not a completed action. In other words, the imperfect tense indicates continuous action in past time. If one compares "I am loosing" (present tense) with "I was loosing" (imperfect tense), the significance is clear. John employs the imperfect tense

four times within these two short verses. John is seeking to set before the reader something that is ongoing, not something present, past, or future. John refers to a mode of existence that transcends time. John Phillips captures the essence of this verb when he writes:

The verb John uses takes us into the sphere of the timeless. In other words, the one John calls “the Word” belongs to a realm where time does not matter. The word did not have a beginning. The word will never have an ending. The word belongs to eternity.^[2]

The human mind cannot fathom such inscrutability. John is saying that one, in contemplation of the Word (λογος, logos) must go back to the dateless past, that is to say, to a time before time. John is declaring that when you think of Jesus, then you must go back beyond the beginning. John begins his Gospel with the phrase, “In the beginning” (ἐν ἀρχῇ, en archē), which refers to a period before creation. The prepositional phrase does not convey the same meaning as is utilized by Moses in **Genesis 1:1**. The expression, “In the beginning” (tyviareB)], as used by Moses, in **Genesis 1:1** appears to have reference to the beginning of creation, but this same set phrase employed by John speaks, not of the beginning of creation, but rather of a period before the creation of the universe.

Just a casual reading of John’s writings reveal that the “the Word” (λογος, logos) did not have a beginning. One sees confirmation of Jesus’ dateless past as reported by John (**1:1**) in Jesus’ prayer to the Father: “**Father, glorify me in your presence with the glory I had with you before the world began**” (**John 17:5**). Again, Jesus communicates this same truth in his conflict with the Jews. Listen to the conversation between the Jews and Jesus as reported by John:

⁵² At this the Jews exclaimed, “Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that if anyone keeps your word, he will never taste death. ⁵³ Are you greater than our father Abraham? He died, and so did the prophets. Who do you think you are?” ⁵⁴ Jesus replied, “**If I glorify myself, my glory means nothing. My Father, whom you claim as your God, is the one who glorifies me. ⁵⁵ Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and keep his word. ⁵⁶ Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad.**” ⁵⁷ “You are not yet fifty years old,” the Jews said to him, “and you have seen Abraham!” ⁵⁸ “**I tell you the truth,**” Jesus answered, “**before Abraham was born, I am!**” ⁵⁹ At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds (**8:52-59**).

Abraham’s date of birth was 2166 BCE. Yet, Jesus says, “before Abraham was born, I am.” Paul, too, puts across this truth about Jesus in his letter to the Colossians: “He is before all things, and in him all things hold together” (**Colossians 1:17**). Jesus did not have a beginning nor will He have an ending. He is eternally God: “In the beginning was the Word, and the Word was with God, and the Word was God” (**John 1:1**). John does not put forward a birth, but rather he describes a never-ending state. In

order to set forth this concept, John employs, as stated above, the imperfect tense to convey the perception of an unbroken state. The English text is not as forceful as the Greek text. For John, the logos did not have a beginning; the logos did not have an ending; and the logos belongs to eternity. The imperfect tense (ἦν, hn) “was” refers to a mode of existence that transcends time. In other words, the imperfect active indicative “expresses continuous timeless existence.”^[3]

JOHN’S USE OF THE DEFINITE ARTICLE

There are those who deny the Deity of Jesus Christ. Since the mystery of the incarnation is such an enigma, many refuse to accept the union of God with humanity in the person of Jesus Christ. On the other hand, there are individuals who accept the teachings of the New Testament that Jesus is God. Some advance the notion that Jesus is the son of God, but not the unique Son of God. In other words, Jesus is a son of God, perhaps, only in a greater degree than the rest of humanity, but not in kind. In John’s Gospel, he affirms that the Word was God and that this Word became flesh (**John 1:1, 14**). John says it this way: “**For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life**” (**3:16**). The Greek text sheds light upon the Deity of Jesus Christ. The following chart gives the Greek text as well as the English text to facilitate the grasping of the Greek grammar rules discussed below concerning the use or non-use of the definite article.

JOHN 1:1-2	JOHN 1:1-2
ἐν ἀρχῇ ἦν <u>ὁ</u> λόγος, καὶ <u>ὁ</u> λόγος ἦν <u>πρὸς</u> <u>τὸν</u> θεόν, καὶ <u>ὁ</u> θεὸς ἦν <u>ὁ</u> λόγος. ² οὐ/τὸ ἦν ἐν ἀρχῇ <u>πρὸς</u> <u>τὸν</u> θεόν.^[4]	In the beginning was <u>the</u> Word, and <u>the</u> Word was with God, and <u>the</u> Word was God. ² He was with God in the beginning.

The Greek text uses five definite articles, whereas the English text (NIV) uses only three. To assist one in recognizing the definite article in the Greek text, the definite article is underlined for ease of reference in the Greek and English texts. The article in Greek is like an “index finger pointing out individual identity.”^[5] Unlike English, the Greek does not have an indefinite article. As an interpreter interprets the Greek text, the reader must carefully observe the presence or absence of the article. Whenever the article is used, the emphasis is upon “particular identity, individuality, even uniqueness in some contexts, and upon contrast.”^[6] Again, Wuest in seeking to call attention to the non-use of the article, he writes: “When the article is not used, the emphasis is upon the quality or character of the person or thing designated by the noun.”^[7]

Unfortunately, in an interpretation of **John 1:1**, which deals with the Deity of Christ, one must resort to terminology that is not readily understood by the average reader. John’s employment of the use of the *articular* noun (the noun preceded by the article) and the *anarthrous* noun (the noun not preceded by the article) play a role in understanding John’s emphasis upon his theology that Jesus is God. These distinctive identifications of nouns may seem difficult to appreciate, but the *articular* noun identifies and the *anarthrous* noun qualifies. According to Ray Summers, when a noun points out a particular identity, then this use of the noun is called the *articular* use of

the noun. On the other hand, the noun that indicates quality or character is the “anarthrous” use of the noun.^[8]

When one is trained in Greek syntax,^[9] the definite article enhances one’s ability to interpret the Word of God more clearly in its theology. For instance, the presence of the article ος (&o, “the”) before λογος (logos, “word”) points out particular identify (*articular*). Wuest writes on the use of the *articular* noun in **John 1:1** as follows: “The Lord Jesus is not merely *a* concept of Deity. He is Deity told out. He is the only and the full concept of Deity.”^[10] Again, one should observe the use and non-use of the definite article in John: “In the beginning was the Word, (&o logos), and the Word was with God, and the Word (&o logos) was God (θεος, qeos)” [**1:1**]. In contrast, the word *God* is not *articular*, but *anarthrous*. By John’s lack of the definite article before qeos, he is saying that the logos is as to His essence Deity. Thus, John is emphasizing the quality or character of Deity.

Dana and Mantey sum up the matter quite well:

The use of the articular and anarthrous constructions of θεος is highly instructive. A study of the uses of the term as given in Moulton and Geden’s Concordance convinces one that without the article θεος signifies divine essence, while with the article divine personality is chiefly in view.^[11]

For John, Jesus is fully divine. John states emphatically: “He was with God in the beginning” (**1:2**). The Hebrews writer, too, express the preexistence of Christ before the creation of the world: “In the past God spoke to our forefathers through the prophets at many times and in various ways,² but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe” (**Hebrews 1:1-2**).

John also reports Jesus as telling His disciples that He is going away (**John 14:1-4**). Thomas then inquires as to where He is going and to show him the way (**14:5**). Whereupon, Jesus answers: “**I am the way and the truth and the life. No one comes to the Father except through me.**”⁷ **If you really knew me, you would know my Father as well. From now on, you do know him and have seen him**” (**14:6-7**). Jesus’ statement, “If you really knew me, you would know my Father,” startled Philip into saying, “Lord, show us the Father and that will be enough for us” (**14:8**). Jesus’ response to Philip is also quite revelatory as to who Jesus is: “**Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’?**” (**14:9**). Apart from Jesus, one does not know what God is like. But if Jesus Christ is God, then one can know what God is like because he knows what Jesus is like. If one wants to know what God is like, then one should study Jesus the Messiah. There can be no knowledge of God apart from Jesus Christ.

John’s second statement in **1:1** is also indicative of Christ’s separate personality, which affirms the Trinity. John writes: “In the beginning was the Word, and the Word was with God, and the Word was God.” The word *with* is from the Greek word προσ (pros), which literally means “facing.” This second statement testifies to the separate personality of the Logos. If both “God” and “Word” were

articular (noun preceded by the article), then they would be “coextensive and equally distributed and so interchangeable.”^[12] Both are God, but the Son is not the Father, neither the Father the Son. As one recalls the beginning of John’s Gospel—“The Word was God—one cannot help but recall how John concludes his book—“My Lord and my God.” Jesus, after healing a man on the Sabbath day, encounters opposition from the Jews. In response to their complaints, Jesus says, “**My Father is always at his work to this very day, and I, too, am working**” (**John 5:17**). John understands the implications of this comeback and adds the logical conclusion: “For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God” (**5:18**).

GRANDVILLE SHARP’S RULE OF GREEK SYNTAX

John states emphatically that Jesus is God. Are there other writers in the New Testament who call Jesus God? To answer this question, this discussion will talk about Grandville Sharp’s rule of Greek syntax, which deals with two nouns of the same case joined by the conjunction “and” and the definite article preceding the first noun and not appearing before the second noun of the same case. In 1798, Grandville Sharp discovered the following rule in Greek syntax:

When the copulative καὶ (kai) connects two nouns of the same case [viz., nouns (either substantive or adjective, or participle) of personal description respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill], if the article ὁ (&o), or any of its cases precedes the first of the said nouns or participles and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle: i.e., it denotes a farther description of the first named person.^[13]

Since this message is designed for the person in the “pew,” then it is necessary to define terms that the scholar already knows. In the above paragraph, Sharp speaks of “two nouns of the same case.” As one studies nouns in the Greek, one discovers that there are four distinctive things associated with nouns: (1) declension, (2) case, (3) gender, and (4) number. Declension has to do with inflection and no functional significance. Case has to do with the function of the noun as it relates to the verb. There are eight distinctive functional case ideas covered by the various forms. The context has to determine the case—Genitive or Ablative—since the same form is employed for the same case. The following chart illustrates the various functions covered by case endings:

FORM		CASE	BASIC IDEA
Singular	Plural		
ὁ (os)	οἱ (oi)	Nominative	Designation
οὔ (ou)	οὖν (wn)	Genitive	Description
οὐ (ou)	οὖν (wn)	Ablative	Separation
ὅ (w)	οἷ (ois)	Dative	Interest
ὅ (w)	οἷ (ois)	Locative	Location (or Position)
ὅ (w)	οἷ (ois)	Instrumental	Means
ὄν (on)	οὖν (ous)	Accusative	Limitation

ε (e)	οι (oi)	Vocative	Address
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In the above chart, one observes that the Genitive and Ablative case endings are the same; one also notices that the Dative, Locative, and Instrumental are identical. This is the reason that some Greek grammars only list five cases—Nominative, Genitive, Dative, Accusative, and Vocative.^[14] Before one analyzes the more controvertible texts dealing with the Deity of Jesus, it would be helpful to illustrate the above principles, enunciated by Sharp in 1798, with Scriptures that are not questionable. One such example is by the author of Hebrews, he writes:

HEBREWS 3:1	HEBREWS 3:1
{Οθεν, αδελφοιΨ ἅγιοι, κληψεῶ εξουρανιψου μεψτοχοι, κατανοηψατε τοΨν αποψστολον καιΨ αςρχιερεψα τη' οΣμολογιψᾱ ηΣμῶν ζΙησου'ν. ^[15]	Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, <u>the</u> apostle <u>and</u> high priest whom we confess.

The definite article and conjunction are underlined and the two nouns in the accusative case are highlighted in red. The rule is that if you have two nouns in the same case joined by the copulative kai and preceded by one definite article, then the second noun (“high priest”) relates to the same person that is expressed or described by the first noun (“apostle”). Thus, the “apostle” and “high priest” refer to the same person, which is Jesus.

Again, the following Scripture in **Romans 15:6** illustrates Sharp’s principle:

ROMANS 15:6	ROMANS 15:6
ἵνα οΣμοθυμαδοΨν εςν εΣνιΨ στοψματι δοξαψζητε τοΨν θεοΨν καιΨ πατεψρα του' κυριψου ηΣμῶν ζΙησου' Χριστου'.	So that with one heart and mouth you may glorify <u>the</u> God <u>and</u> Father of our Lord Jesus Christ.

Again, the nouns “God” and “Father” are both in the accusative case joined by the copulative kai and preceded by one definite article (τοΨν, ton, “the”). Thus, the second noun (“Father”) relates to the same person that is expressed or described by the first noun (“God”). Thus, the nouns “God” and “Father” refer to the same person, which is “the God and Father of our Lord Jesus Christ.”

The foregoing examples are sufficient to set the stage for other Scriptures concerning the Deity of Christ that are not as easily determined from English translations. But before proceeding to the more difficult, perhaps, it would be beneficial to observe Sharp’s principle concerning another passage that is not in dispute. For instance, consider the following from the writings of Peter:

2 Peter 2:20	2 Peter 2:20
εις γαΨρ αςποφυγοψντε ταΨ μιαψσματα του' κοψσμου εςν εσιγνωψσει του' κυριψου [ηΣμῶν] καιΨ σωτη'ρο ζΙησου' Χριστου', τουψτοῖ δεΨ παψλιν εςμπλακεψντε	If they have escaped the corruption of the world by knowing our Lord and Savior Jesus Christ and are again entangled in it and overcome, they are

ησττώνται, γεψγονεν αυςτοι' ταΨ ε [σχατα χειψρονα τω'ν πρωψτων.[16]	worse off at the end than they were at the beginning.[17]
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The definite article (του, tou, “the”) and conjunction (και, kai, “and”) are underlined and the two nouns in the genitive case are highlighted in red. Again, the rule is that if you have two nouns in the same case joined by the copulative kai and preceded by one definite article, then the second noun (“Savior”) relates to the same person that is expressed or described by the first noun (“Lord”). Thus, the nouns “Lord” and “Savior” refer to the same person, which is Jesus. Even though the NIV translators did not include the definite article, still the English translation is clear. There is no dispute here that the author describes the same person by the two nouns with the one article.

One also discovers the same idiom in **1 Peter 1:1**; yet, this text is more controvertible among many scholars. The English translations, as a whole, are not as clear in setting forth the idea that the two nouns “God” and “Savior” refer to Jesus Christ. Again, the following example clarifies the difficulty in the English translations by comparing the Greek text with the Greek rules of syntax:

2 PETER 1:1	2 PETER 1:1
ΣυμεωΨν Πεψτρö δου'λö καιΨ αςποψστολö ζιησου' Χριστου' τοι' ιςσοψτιμον ηςμι'ν λαχου'σιν πιψστιν εςν δικαιοσυνη <u>του' θεου'</u> ηςμω'ν <u>καιΨ</u> σωτη'ρö ζιησου' Χριστου'[18]	To those who through the righteousness of our God and Savior Jesus Christ have received a faith as precious as ours:

The definite article and conjunction are underlined and the two nouns in the genitive case (“God” and “Savior”) are highlighted in red. Once more, the rule is that if you have two nouns in the same case joined by the copulative kai and preceded by one definite article, then the second noun (“Savior”) relates to the same person that is expressed or described by the first noun (“God”). Thus, the nouns “God” and “Savior” refer to the same person, which is Jesus Christ. In the comparison between the Greek text and the English text, one discovers that Peter, as John does in his Gospel, calls Jesus God. One more witness will suffice for this study on Jesus is God. The next witness is from Paul in his letter to Titus. In this letter, he, too, calls Jesus God.

TITUS 2:13-14	TITUS 2:13-14
προσδεχοψμενοι τηΨν μακαριψαν εζλιψδα καιΨ εςπιφαψνειαν τη' δοψξη <u>του' μεγαψλου θεου' καιΨ</u> σωτη'ρö ηςμω'ν ζιησου' Χριστου', ¹⁴ ö ε[δωκεν εςαυτοΨν υςπεΨρ ηςμω'ν, ινα λυτρωψηται ηςμö' αςποΨ παψση αςνομιψö καιΨ καθαριψση εςαυτω' λαοΨν περιουψσιον, ζηλωτηΨν καλω'ν ε[ργων.	While we wait for the blessed hope—the glorious appearing of our great God and Savior , Jesus Christ, ¹⁴ who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

The definite article and conjunction are underlined and the two nouns in the genitive case (“God” and “Savior”) are highlighted in red. Once more, the rule is that if

you have two nouns in the same case joined by the copulative kai and preceded by one definite article, then the second noun relates to the same person that is expressed or described by the first noun. Thus, the nouns “God” and “Savior” refer to the same person, which is Jesus Christ. One observes in the writings of John, Peter, and Paul that Jesus is called God. Again, Who is Jesus of Nazareth? The answer is that He is the Son of God, which makes Him equal with God. Since the New Testament was originally written in Greek, then it is incumbent upon the interpreter to rely upon the Greek text in order to determine the meaning intended by the author.

CONCLUSION

As one contemplates the Deity of Jesus Christ, one can visualize God opening a window from heaven so that humanity may see eternity and the unchanging love of God. The love of God is so great that even in eternity He planned to redeem the world through the atonement of Jesus Christ upon the cross. Even in the Garden of Eden, God set forth the idea that there must be atonement for sin. Today, as Christians look back upon that dreadful day of Christ’s crucifixion, one can hear the cry: “That was the atonement for sin.” Do you believe this? Remember that Jesus is like God and God is like Jesus. The atonement for sin was not an afterthought on the part of God the Father or God the Son. The truth that Jesus Christ is God gives even greater significance to His death upon the cross.

When Jesus died upon the cross, He died for others, not for Himself. He had no sin. Being God He is sinless. He died in order to remove the burden of guilt from the ones who were/are willing to put their trust in Him. God’s scheme of redemption is beyond the power of the human mind to fully grasp. It is in this vein that Paul expresses the wonder of it all:

And I pray that you, being rooted and established in love,¹⁸ may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ,¹⁹ and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God (**Ephesians 3:17b-19**).

These verses draw attention to the four dimensions of God’s unmatched love—how wide, how long, how high, and how deep. The King James Version expresses Paul’s thoughts with superb language: “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height.”^[19] The four dimensions are: breadth, length, depth, and height. It is God’s desire that we understand something about the fullness of His love.

The story is told of some of Napoleon’s soldiers who opened a door of a prison that had been used during the Spanish Inquisition. In one of the dungeons, the soldiers found the remains of an individual still chained, but the flesh and clothing were long disappeared. There was only an anklebone left to tell the story. Yet, there was something else that caught the eyes of the soldiers. Above the chain and anklebone, on the wall, the soldiers noticed a crude cross etched into the stones. Then around the cross, they found in Spanish the word “height” above the cross. Below was the word

“depth.” Then on one side, the soldiers found the word “breath.” And, finally, on the other side, they found the word “length.” There is no doubt that this prisoner, in his dying moments, found strength in God who controls the “breadth, and length, and depth, and height.” Are you satisfied with God’s Way of salvation through faith in His Son Jesus Christ? What do you think of Jesus Christ? Who is He? If Jesus is only a man, then you may forget him. But, if He is the Son of God,” then you dismiss Him at your own peril. If He is God, and He is, then you must submit to His demands and surrender total allegiance. You should be able to say with Thomas: “My Lord and my God!” [οΣ κυψριϑ μου καιΨ οΣ θεοψ μου] (**John 20:28**). Have you made this confession? For one to believe is to enter into eternal life. Do you remember the words of John as he began his account of the life of Jesus? If not, then reread the following words:

[20] In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made. ⁴ In him was life, and that life was the light of men (**John 1:1-4**).

[1] All Scripture citations are from *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984, unless otherwise stated.

[2] John Phillips, *Exploring the Gospels, John* (Neptune, New Jersey: Loizeaux Brothers, 1989), 17.

[3] Cleon L. Rogers Jr., and Cleon L. Rogers III, *The New Linguistic and Exegetical Key to the New Testament* (Grand Rapids: Zondervan, 1988), 175.

[4] Aland, Kurt, Black, Matthew, Martini, Carlo M., Metzger, Bruce M., and Wikgren, Allen, *The Greek New Testament*, (Deutsche Bibelgesellschaft Stuttgart) 1983.

[5] Kenneth S. Wuest, *The Practical Use of the Greek New Testament* (Chicago: Moody, 1946), 15. See also Dana and Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan Co., 1964), 137, where they write: The function of the article is to point out an object or to draw attention to it. Its use with a word makes the word stand out distinctly.”

[6] Wuest, *The Practical Use of the Greek New Testament*, 15.

[7] Ibid.

[8] Ray summers, *Essentials of New Testament Greek* (Nashville: Broadman, 1950), 16. See also Dana and Mantey, *A Manual Grammar of the Greek New Testament*, 140.

[9] Syntax deals with the various possible meanings of words arranged together in certain constructions. In other words, syntax is concerned with the relationships among the words used in sentences.

^[10] Wuest, *The Practical Us of the Greek New Testament*, 16.

^[11] Dana and Mantey, *A Manual Grammar of the Greek New Testament*, 139-140.

^[12] A. T. Robinson, *The Minister and His Greek New Testament* (Nashville: Broadman, 1977), 67.

^[13] Cited in A. T. Robertson, *The Minister and His Greek New Testament*, 62.

^[14] For a detailed study of the eight cases and their function, see Ray Summers, *Essentials of New Testament Greek*, 15-21.

^[15] All Greek citation are from the Aland, Kurt, Black, Matthew, Martini, Carlo M., Metzger, Bruce M., and Wikgren, Allen, *The Greek New Testament*, (Deutsche Bibelgesellschaft Stuttgart) 1983, unless stated otherwise.

^[16] Aland, Kurt, Black, Matthew, Martini, Carlo M., Metzger, Bruce M., and Wikgren, Allen, *The Greek New Testament*, (Deutsche Bibelgesellschaft Stuttgart) 1983.

^[17] *The New International Version*, (Grand Rapids, MI: Zondervan Publishing House) 1984.

^[18] Aland, Kurt, Black, Matthew, Martini, Carlo M., Metzger, Bruce M., and Wikgren, Allen, *The Greek New Testament*, (Deutsche Bibelgesellschaft Stuttgart) 1983.

^[19] *The King James Version*, (Cambridge: Cambridge) 1769.